

THE
ORNAMENT
of WOMEN.

OR,
A description of the
true excellency of *Women*.

Delivered in a Sermon at the Fun-
nerall of M. ELIZABETH
MACHELL, on *Easter*
Munday being the 15. of
April 1639.

By *Stephen Gere*, MINISTER
of Gods Word at *Womersh*, neare
Guildford in SURREY.

ROV. 12. 4. *A vertuous woman*
is a Crowne to her Husband.

proijciamus ornamenta terrena si caelestia optamus
Tertul. de Cult. Famin.

LONDON, *By*
Printed by T. B. for L. F. and S. G.
and are to be sold at the Signe of the Bra-
zen Serpent, in Pauls Church-Yard 1639.

THE
ELEMENTS
OF WOMAN

A description of the
the anatomy of Man
found in a Garden in the
of the British Museum



1872
of the British Museum
1872

1872
of the British Museum
1872

1872
of the British Museum
1872



TO the Right
Honourable, Gerard
LORD Angier Baron
of LONGFORD all
true Honour and happiness
both in this life, and
that which is to come.

Right Honour :

I was a tart
and yet true
censure of
the Popes Clergie,
A 3 That

Bonifac. Episc. In Tru-
burensi con-
cil: Quas-
do Sacerdotes habui-
mus aut eos,
y vasis lig-
neis uteba-
tur, nunc

The Epistle

*cum ligneis
sacerdotes
habemus,
aureos
non habemus.*

That they had golden Chalices, but wooden Priests. *The like may not unfitly be affirmed of some women, who have golden garments, and gilded bodies, but wooden, or leaden soules. For as St. Bernbard said of some.*

*Ber. Epist.
113.*

Dedicatory.

some. Induuntur
purpura & byffo,
& subinde consci-
entia pannosa ia-
cet. *They are clad*
with Purple and
filke, but the consci-
ence in the meane
while lies torne and
tattered. Fulgent
monilibus; sed
sordent moribus,
(saith the same Au-
thor)

The Epistle

thou) they shine
and make a brave
shew with brace-
lets and Jewels,
but are base and
sordid in their
maners and con-
ditions.

But it was farre
otherwise with your
Honours worthy
kinſwomā, whose
adorning was not
out-

Dedicatory.

outward in wearing of gold, or putting on of apparell, but the ornament of a meek and quiet spirit, which is much set by in the sight of God. *Therefore I have the rather presumed to prefixe your Noble name to this discourse of*
As mine

1 Peter 3.
3, 4.

The Epistle

mine (how meane
soever) hoping of
Your Honours ac-
ceptance, in regard
of the relation that
it hath to that most
worthy, & (in mine
opinion) matchlesse
Gentlewoman, of
whose rare vertues,
and singular graces
Your Lordship hath
often beene an eye-
witness,

Dedicatory.

witnesse, and admirer. So that I am assured you will thinke it no prejudice to Your High and profound studies to cast your eyes upon such an heavenly body, and sublimated soule, as she was, but rather account it as a meanes to refine Your deepe contem-

The Epistle

contemplations, and
make them ascend
above the Stars and
all inferiour Orbs
even into the third
Heaven, where the

2 Cor. 12.

2, 4.

ἀόρατα ῥη-

ματα ἀέκ-

κείνῳ

πρὸς

ἀλλήλους.

Apostle heard un-
speakeable words,
which is not possible
for man to utter,
which all Arts and
Sciences are igno-
rant of, save that
which

Dedicatory.

*which is called Ars
artium, & Scien-
tia scientiarum,
to wit, Divinity.*

*For this blessed
Gentlwoman, was
the mirrour of her
time, considering
her Age, and Pa-
rentage, and may
bee a Patterne to
Posterity, both for
admiration, and I-
mita-*

The Epistle

Imitation, Because
she so seriously bent
her best indeavours
to the best things.

*Matth. 13.
vci. 45, 46.* For having once
found that Pearle
of greatest price,
she was willing with
the wise Merchant
to part with all for
the purchase of it, as
being the only or-
nament of men and
women, surmoun-

Dedicatory.

ting al other pearls
and precious stones.
She was able to dis-
cerne of things
that differ, and
did approve the
things that are
excellent, so that
she became, wiser
than the ancient,
because shee kept
Gods precepts,
wherby she was ripe
for.

Psalm 119.

100.

The Epistle

for heaven, before
others of her age,
and quality, begin
so much as seriously
to set themselves to-
wards that holy
place. She could not
satisfie her selfe, as
most doe, with that
which went for Re-
ligion in Salvi-
ans time, when it
was counted some
kind

*Genus quod
manifestum
est, minus
esse vitiosum.
Salv. De
Guber. lib.
3. pag. 87.*

Dedicatory.

kind of Sanctitie
to bee lesse sinfull
than others. But
forgetting that
which was be-
hinde, and reach-
ing out to that,
which was be-
fore, shee pressed
toward the mark,
for the high cal-
ling of G O D in
Christ Iesus.

Phil. 3. 13.
(149)

Ther-

The Epistle

Therefore I had
two speciall motives
which induced mee
to venter this little
labour into the light
in this curious,
and criticall age.

First, To preserve
the happie memory
of Your Lordships
deare and well-de-
serving Neece,
who was worthie

to

Dedicatory.

to be had in ever-
lasting remem-
brance.

Secondly, That ^{2.} Your zeale
by her zealous and hath pro-
Heavenly Exam- voked very
ple I might (if it many,
were possible) wa- 2 Cor. 9.2.
ken and quicken the
dead, and drouzie
hearts of men and
women, who in the
worst things want
the

The Epistle

the bridle, but in
the best the spurre.
I know that the best
men or women, want
warmth and heate
in this old, and cold
age of the world,
therefore I thought
so lively, and spark-
ling a spirit as shee
had, might bee of
much force to make
many, either blush
for

Dedicatory.

for shame, or burne
with zeale for the
glory of God.

Thus Noble
Lord having had
often experience of
Your rare humility
and courtesie, as also
of your approved
piety and charity; I
was willing by these
lines to let the world
know, how much I
honour

The Epistle

honor you, and your
choyce learning,
mixt with singular
modesty and inge-
nuity, which is in-

*Facere lau-
danda quā
audire lau-
data matu-
risse.*

deed true Nobility
But being perswa-
ded that you had ra-
ther do things prais-
worthy than read
your own praises, I
rest, and humbly
take leave, with all
due

Dedicatory.

due respect and service to your Noble selfe, and much honoured Lady, beseeching the Almighty to drop downe his best blessing upon you both.

Your Honours to be
commanded in
Christ Iesus.

STEPH: GERBE.

Dedicatory.

Accepted and for

sent to your Grace

and much ho

noured Lady, be

teaching the Al-

mighty for who

downe his selfe

ing upon you both.

Your Honours to be

commended in

Christ.

STEPHEN: GERRARD.



TO

The truly Noble

and Pious SISTERS

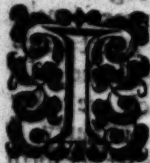
Mist. Elizabeth Macbell,

and the LADY Latice

Holcrofte, Grace and Peace

be multiplied,

Much Honoured, &c.



Make bold to

joyn you both

in this Epistle,

whom God

hath linked

with those firm

bonds of Nature, Affection,

and especially true Religion,

which is a threefold Cord not

easily broken. I know you

both would be heartily glad

to see her Picture, for whose

love

a

fake

fake I have set Pen to paper at
this present. But I am con-
fident, that no Limner could
draw her to the life, because
*Psalm 45. 13. she was all glorious within, and
her life hid with Christ in God,*
Col. 3. 3.

Therefore seeing she must
bee represented rather by a
Penne than a *Pensil*, I have in-
deavoured to set before your
eyes such a rude draught, as
my present, and urgent occa-
sions would suffer me to make
at her *Funerall*. And because
those *Pieces* please the judi-
cious best, which are rather
true than rich, or gaudy, I
have studyed to set her forth
in her owne proper colours,
not with garish Eloquence,
and gaudy words, but in that
language, which shee best li-
ked. *Now that I may speake a*
word

word in season to you in se-
verall. First, for you her
deare Mother, in the mid-
dest of all your mourning let
this solace your soule and spi-
rit, that you were not onely
the Mother of such a daugh-
ter, but had an hand in ma-
king her *a daughter of Abra-
ham, yea of Almighty God.*
Your good instructions, and
example, in frequenting the
house of God, &c. were a
maine motive, (no doubt) to
make her in love with that
good Word of God, which
wrought so effectually, and in
a manner miraculously in her,
therefore you have much more
cause of joy and gladnesse,
than of grieve and heavinesse.
If all Parents would but give
such example as you have
done, both at home and in
Gods house, ô what holy and
a 2 hap-

happy houses, and congregations should we have ! what thronging and crowding would there bee in most Churches, which now are almost empty oftentimes ! But when most Parents provide rather for their Childrens bodies than soules, making much of the Carkas, neglecting the Conscience, no marvelle that there is so little hope in most of their Posteritie.

Goe on therefore with good successe as you have begun, and still doe more and more worthily in *Israel*. God hath given you an heart, not only to be a *Favourer*, which is easie, but a *Follower*, yea, and a *Furtherer* of those that hee hath sent into his Vineyard: the same Lord multiply his mercy, grace and spirit upon

upon you and yours, that you
may still prove Noble pat-
ternes unto others.

And now good Madam,
to returne to your Ladiship, I
know you bare no small share
of sorrow with your beloved
Sister in this bulineffe, because
you have a long time loved
your deceased Kinswoman, as
if shee had beene your owne
daughter: witnesse those affe-
ctionate words of salutation,
which you usually inserted
into the Letters your Lady-
ship sent to her Mother,
which ever had a speciall ac-
cent, and emphasis, when you
came to her. Insomuch as I
dare boldly say, you desire no-
thing more to your dearest
daughters than such a dowry
of grace and goodnesse as her
heavenly Father had bestow-
ed on her.

For you knew her farre different from the disposition of other Gentlewomen, who make their soules slaves to their bodyes, and both soule and body, drudges to the world and the Devill, Because, whereas other women trouble themselves with many things like Martha, shee set her soule upon that one thing necessary, chusing with Mary that better part, which could not be taken from her, Luk. 10. last ver.

Shee was never more diligent than when shee was to deale with God in his holy Ordinances, and in nothing so negligent, as in the world, and things of the world, and yet shee complained on her death bed, that she had beene too worldly, Alas ! what cause then have wee to complaine

if-
of
ho
to
le
he
e-
en
ny
et
ag
ry
ld
o
i-
o
y
g
d
r
e
e
if-
of
ho
to
le
he
e-
en
ny
et
ag
ry
ld
o
i-
o
y
g
d
r
e
e

plaine of others, who dote
so much upon the drosse and
dung of the world, and make
it no better than an Idoll 1

That precious time which
other Gentlevvomen vwick-
edly wast in tricking and
trimming the body, she spe-
cially spent in decking and
adornning the soule, for vvhat-
soever was to bee done, the
soule should not be forgotten.
And vvhereas others are ta-
ken up with faire buildings
and stately houses, &c. shee
mainely minded to beautifie
her house, not only vvith the
Forme of godlinesse, vvhich
many families have, but most
of all vvith the *Power of god-* ^{2 Tim. 3. 4}
linesse, vvhich few regard.
And hence vvvas it that she so
much desired to have the *spe-*
ciall care of Families commen-
ded onto others at her Fun-
erall.

1 4

all. For she set up her resolution with worthy *Iosbua*.
Iosb. 24. 15. Let others doe what they would, follow the world, or serve their lusts, and the times. She and her house would serve the Lord.

Neither was shee afraid to owne Christ as many are, who think it more generous, to set up sports and pastimes, and follow pleasures, &c. than set up Christ and his ordinances in their houses.

Moreover her charity did notably second her Piety, for not only the *loynes of the poore* but their bellies, and backs did blesse her, as *Job* speakes, yea, their legges and hands, their eyes and eares, did pronounce her blessed. So that we have great cause to give God thanks for her work of faith, and labour of love, as the *Apostle* speakes,
I Thes.

Iob 31. 30. Shee was willing to heale their sores, and helpe their souls giving them good instructi-
ons as well as plaster.

1 *Thef.* 1. 3. There be some,
that have Pietie, but want
Charity, such are but as
sounding brasse and tinckling
Cymbals, 1 *Cor.* 13. 1. And
some againe have a kinde of
Charity, but care not for Pie-
tie, they give much Almes, but
doe not give themselves to God,
nor give over their sinnes. Such

Saint *Ambrose* saith, give
their goods to God, and them-
selves to the devill. But your
worthy Kinswoman was
none such, for first she gave
her selfe to God as the *Mace-*
donians did, and then to Gods
Messengers, and to the Saints,
2 *Cor.* 8. 1, 2, 3, 4, 5.

Multi sunt
qui faciunt
eleemosynā,
& tamen
peccare non
cessant: isti
quasi sua
offerunt
Deo & seip-
sos Diabolo.
Amb. Ser.

12.

What then though shee
dyed a distastfull death by
reason of her disease? Yet she
left a most sweet smell and fa-
vour behinde her, even the
precious oyntment of a good
Name,

Name, so that the day of her death was much better than the day of her birth, as *Solomon* saith, in the same place, *Eccles. 7. 1.* Whereas many others, that die of faire diseases leave a noysome and unfavoury sent behinde them, going out like the snuffe of a Candle.

This was that which made her so ready to resigne her will to Gods in greatest extremities, and towards her latter end, so much to long to *goe home* (as her words were) for shee made no more of death than a departing home, so that we saw her something troubled, when those that were about her laboured to preserve her life, saying, *Why will you not let me goe?* as if they did hinder her happines. Thus with my singular respect

spect
that
com
you
Goo
ding
can

spect to you both, and those
that bee most neare unto you,
commending you, and all
yours to the grace of our
God, *who is able to doe excee-*
ding abundantly above all wee Ephes. 3. 20.
can aske or thinke, I rest

Your Honours much
obliged

Stephen Gere.

that has been made
and that you have
not been made into you
concerning you and all
points to the place of our
and what is the matter
and what is the matter
and what is the matter



Stephen Green



THE
ORNAMENT
of Women.

PRO. 31. 29, 30.

*Many daughters have done
vertuously, but thou excellest
them all.*

VER. 30. *Favour is deceit-
full, and beauty is vaine, but
a Woman that feareth the
Lord she shall be praised.*

His last Chapter
of the Proverbs,
contains cer-
taine singular
lessons, which Lemuel, or
Solomon, learn't of his lo-
ving

ving and religious mother *Bathsheba*, as is gathered from the first and second verses.

Whereby we may justly confute the folly or rather blasphemy of those, *Papists*, and *Atheists*, that cannot endure Women should meddle with the Scriptures or Word of God. For if the words of a Woman were thought fit to bee made the word of God, not only by wise *Solomon*; but also by the *Holy Ghost*, then surely Women may very well meddle with Gods holy word, that following this holy and royall example
of

of Women.

3

of Solomons Mother, they may instruct, at least, their child: *in the old good way* according to **G O D S** Word. *Ier. 6. 16.*

The truth is, many women doe shame a great many men, that are *ignorant, idle, or prophane*, and hence they seeke to fright them from the Word of God, that they might be as bad as them, or that themselves might not seeme so bad as they be.

In the body of this Chap. we find two maine things considerable, the
1. Concerning Man, the
2. Concerning Woman.

The first, declares how a

The Ornament

Prince or great man may, and ought to bee, a good man, from the beginning of the third unto the 10th verse.

The second shewes the praises and properties of a great and good woman especially. Her praises are set downe first and last, her properties are in the midst. Wherein wee may see her behaviour,

First, As she is a Wise,
ver. 11. 12.

The properties of a good woman. Secondly, As a Mother and Mistresse of a Family, verse 13. 14. &c. to 28. In all which wee may take notice of her singular faithfulnessse and helpfulnessse,

of Women.

5

nesse, her painefulnesse and providence, her prudence and watchfulnesse, and that which seasons all her Pietie and Charity, Rare vertues in a man, much more in a woman, who is the weaker vessell.

1 Pet. 3.
Her praises

As for her praise (to come more punctually to that, because the Text is a part of it) we may consider. First, Her rarenesse, hard to be found, intimated in the interrogation. Who can finde a vertuous woman? That is, they are rare birds, and even almost blacke Swannes, not every where nor easie to be found. Secondly, Her in-

comparablenesse, her price is farre above Rubyes or the most precious Stones. Ibid: not only above, but farre above Rubies. So much for her praise in the first place. In the second you shall finde

First, *Of whom shee is praised, namely those that best knew her, to wit, her husband and child: Her children arise up and call her blessed, her husband also, and he praiseth her, ver. 28.*

2.

Ver. 29.

ח' ל' ע
א' נ' ו'
כל נור
ל' ע

Secondly, *The quality of her praise, which is set downe first to be superlative, farre surmounting all other in the first verse of the Text. Many daughters have*

of Women.

7

have done vertuously; but
thou excellest, or goest be-
yond, and above them all, as
the Hebrew hath it.

Secondly, *Conspira-* Ver. 30.
tive in the latter verse,
Favour is deceitfull and
beauty is vaine, or vanity is
selfe: but a woman that
feareth the Lord she shall be
praised.

Thirdly, take notice of
that for which this good
woman is chiefly praised,
to wit, for her *feare of God*,
that is for her *grace, true*
Religion, and piety towards
God. 3.
Ibid. v. 30

Lastly, The place where
she should be praised, even
in the *Gate*, that is in the

B 4 most

4.
Ver. 31

most publike place of
concourse and meeting,
for in the Gates were
there publike meetings
and assemblies, for re-
wards or punishments.

*Continet en-
comiū mu-
lieris alpha-
betico ordi-
ne exara-
tum. lxx.
Ibid.*

And here it is to bee
observed, that all this is
set downe in an extraordi-
nary order, even *Alpha-
betically* in the *Originall*,
both according to the *or-
der* and *number* of the *He-
brew Letters*, there being
just so many verses as let-
ters, to wit, twenty two
concerning this *great* and
good woman. Which is sel-
dome used in the *Scrip-
ture*: and alwayes upon
speciall occasion, to sig-
nifie

nifie the choicenesse of the matter in hand, and to perswade them the rather to read, and learne those select lessons.

In the Text then wee have the praise of a *Wife* or *Woman in print*, (as I may say) a woman farre more worth than her waight in gold: whence the first and maine point, that I will observe shall be this.

Grace and godlinesse are Obser. 1.
the most excellent Ornaments of Women. Or thus, The feare of God and true Religion make most excellent women and wives.

There is as much diffe-

B. 5 rence

Yee were sometime darkenesse but now light in the Lord.
Eph. 5. 8.
Vide.
1 Thes. 5. 5.

rence betweene a gracious Woman and one that wants grace and true Religion, as betweene the light of the Sunne and the light of the Moone and lesser Starres. While the Sunne is out of sight, the Moone makes a faire show, and the lesser stars doe shine, also till the Sun begin to show himselfe in the *Horizon*, then the Moone doth as it were lose all her light, looking wan and pale, and the lesser starres vanish, and appeare not at all: So a woman that wants grace may make great show in the night amongst the lesser stars,

Rotten wood will shine in the night in the darke.

of Women.

II

starres, and seeme glorious, shee may exceed others and shine much in wealth, and beauty, and comelines, yea and in morall vertues, as discretion and diligence, &c. which make a faire show in the world, *that lies in wicked-* 1 *Iob. 5. 19.*
nesse, and so in darkenesse; but when a true religious woman comes in place, that is adorned with the feare of God and the graces of Gods Spirit, then the other is quite obscured and darkened, in the eyes of those that can discern of things that differ. And that which is here spoken of women,
you

you may likewise all along apply unto men. For grace and G O D S feare make as great a difference among men as amongst women.

Hence *David* calls the *Saints* the excellent of the earth, in whom was all his delight, *Psalms*. 16. 3. And wise *Solomon* his sonne saith. The righteous is more excellent than his neighbour, *Prov.* 12. 26. for he found by experience, (who tried more than any man) that all was vanity, yea vanity of vanities, that is superlatively vaine without the feare of God, and keeping his Commandements: which, he.

The main thing that makes a man.

he said, was *Col haadam*,
the whole man, or the whole
duty of man, Eccles. 12. 13.

This willeasily appeare האדם
to a spirituall eye, that כל
grace and the feare of God Omnis ho-
makes the most excellent mo. Arias
women and wives, be- Mont. Totil
cause such as bee truely Hominis
gracious excell all others Jum. mis
in all those things that are o avd parruc
most commended in a Sep.
woman.

As first to begin with
their *Birth*.

It is greatly esteemed I.
in man or woman to bee The graci-
nobly borne, and honou- ous Wo-
rably descended, and ma- mandoth
ny make a great shew, and excellin
carry themselves high, be- Birth.
cause.

Job 3. 3. &
1. and 13.

cause of their great birth,
and it breeds estimation
in others. But now every
gracious woman exceeds
in her *birth*, because borne
from above, even borne a-
new of God, and there-
fore most nobly borne,
yea most royally descen-
ded: It is a great matter
to be mans *first borne*, and
therefore the first borne
was called *the excellency of
dignity, and the excellency*

See Exod.
4. 22. *If-
rael is my
sonne even
my first
borne.*

of power, Gen 49. 3. Now
all those that feare God
aright, and have true
grace, are *Gods first borne*,
both men and women,
Heb. 12. 23. And there-
fore are the excellency of

Gods

Gods dignity, and the excellency of his power, who is omnipotent, even El-shaddai all-sufficient, Gen. 17. 1.

Next to *birth* that which *Beauty* commends a woman is *Beauty*, wherewith men are much taken, and even bewitched as it were, sometimes to the losse of their wits and lives also, if they cannot obtaine. Now there is no beauty to the *beauty of holinesse*, which is the blessed *Image of God*, Ephes. 4. 24. and makes us like our Lord and Saviour, *who is altogether lovelie*, Cant. 5. 16. All other beauty is but blacknes.

blacknesse to this, which is the true beauty of every *gracious woman fearing God*, and which she most of all prizeth, and seekes after.

3. Favour, . The next thing that commends a woman is *favour*, to be well favoured is amiable in the eyes of men, yet the text here will tell you, that as *Beauty is vaine*, so *favour is deceitfull*, being compared with *the feare of God*. For the feare of the Lord makes us well favoured in the sight of God : this is that therefore which makes men or women excell all others who are
foully y

fouly deformed, by reason of sinne and wickednesse. These are chiefe things that make a woman praise-worthy in regard of the body. Wherein you see *Religion and the feare of God* hath gotten the preheminance.

Now for the things that commend the soule, we shall see the same difference. As first for *Judgment and understanding*, A woman wanting grace may have a nimble wit, and quicke apprehension in earthly things, so that shee may bee able to discourse discretely on such matters, but as for the best things,

The godly woman excels in the inward qualities, as first in her judgment and understanding.

things, she must come far short of the gracious woman, as not being able to discern of heavenly things aright, *or approve the things that are excellent*, as the Apostle hath it, *Philippians 1.10.* Because she hath but a *naturall* wit, or *morall* at the most, whereas the woman that hath grace hath a *supernaturall understanding*, given her of God, as all his children have. Hee reveales unto all such that which *hee hides and conceales from the wise and prudent of the world.*

Mat. 13. 11.

Mat. 11. 25.

2. In Love.

A second thing that inwardly commends a woman

man is her *love*. But if she be without grace, her *love* is little better than *lust*, because not set upon the right object, not upon God, nor the things of God, but on the baser things below, therefore is base in comparison of that love of excellent things, w^{ch} is exceedingly sweetened and seasoned by the sanctified objects.

Herein therefore, the gracious woman goes far beyond such as want grace, because her affections are right set, *seeking Mat. 6. 33. first the kingdome of God and his righteousness*, preferring the *Image of God* before

before all outward beauty, esteeming it dung in comparison.

3. In spirit. Saint Paul doth make a great difference betwene the spirit of God, and the spirit of the world.

A third inward quality that commends man or woman is their *minde and spirit*: herein she that hath grace and Gods feare, doth farre exceed all other, as *Daniel* did all the *Presidents and Princes*, because an excellent spirit was in him. So in every one truly Religious there is a more excellent spirit: even the *spirit of GOD*. For if any one hath not the *spirit of CHRIST*, hee is none of his, *Rom. 8, ver. 9*.

You see then how
grace

grace makes men and women excell, because it makes them, though never so meane, of a more excellent minde and spirit: And the wiser Heathen could say, *Mens cuiusq; is est quisq;.*

cicero.

The mind or spirit of a man is the maine man, and they did not reckon of a man according to his riches or honours, or any outward ornament, but according to his minde or spirit. Hee that was base minded was counted a base man, though nobly borne and greatly advanced other-ways with wealth, &c.

And

And hee that was brave
spirited was counted a
brave man, though mean-
ly descended, and of low
estate in the world.

Great dif-
ference in
regard of
their acti-
ons. 1. In
generall.

Even as a
sicke man
must first
bee made
whole yer
he can doe
the deedes
of a whole
man, and
as the
blind must
first have
sight given
him, yer he
can see.

Mr. Tindals
Parable of
the wicked
Mammon
p. 63. Col. 2.

Thus much for their
persons, wherein those that
have grace every way ex-
ceed. Now come we to
consider their *actions*, and
we shall find no lesse dif-
ference. For first in gene-
rall, All the actions of
the unregenerate are pol-
luted with sinne, *Matth.*
7. 18. A good tree cannot
bring forth evill fruit, nei-
ther can a corrupt tree bring
forth good fruit. Till wee
be good wee cannot doe
good, as the tree must be
good

good before it can bring forth good fruit. And 'tis grace and grace only, and the feare of God that makes us good before God, All the *pruning, dressing, digging, danging*, in the world, will not make a sowre Crab-tree stock bring forth good Apples, unlesse it be grafted with a graft of a good tree, you cannot gather grapes of thornes nor figges of thistles, *Matth. 7. 16.* So all the *pruning or dressing* of man or woman by *art and education* will not make them bring forth acceptable fruit unto God, unlesse they be grafted with grace

grace from above. Those other things may make them *civill and sober, wise and well reputed* of in the world, but they cannot make them *holy*, and *pleasing* in Gods sight.

And their best and most glorious workes of pietie and charity, which in some sort they may, and doe performe, are but glistering finnes. *Splendida peccata*, as Saint *Austine* hath long since truly termed them. For such offer to God a body without a soule, because grace is that which gives spirit, and life to all our actions, without which all we doe must

must needs bee, but *dead* Heb. 6. 1.
workes, as the Scripture and 9. 14.
 calls them, *Heb. 6. 1.*

Thus much for their In re-
actions in generall, the same gard of
 may be said of *particulars*; particu-
 we shall see the excellen- lars, as
 cy of the one above the Prayer,
 other to be notable. *As*
 for example, first in *pray-*
er. Both those that have
 grace, and they that want
 grace and the feare of
 God, may set upon this
 holy duty; but not with
 the same successe. The
 Prayers of faithfull wo-
 men, as well as men *pierce*
the clouds, and *pull downe*
Gods blessings, upon them-
 selves and others. As we

C may

1 Sam. 1. may see in *Hannah*, who
 12, 13, and by her prayers became of
 15. barren fruitfull, and as bar-
 See Genesis renneſſe was then accoun-
 30. ver. 1. ted a great curse, ſo fruit-
 and 20. fulneſſe was eſteemed a
 great bleſſing.

And before and above
 the reſt ſhe obtained a *Sam-
 uel*, one that had the print
 of his mothers prayers ſet
 upon his Name, for *Samuel*
 ſignifies as much as one
 asked or begged of God. See
 1 Sam. 1. 20. This *Samu-
 el*, this ſonne of prayer, pro-
 ved a worthy ſervant of
 the Lord, a Iudge in *Israel*,
 and a Prophet of the Lord,
 to whom God revealed
 Himſelfe beimes. She

1 Sam. 3.

Vm

powred

powred out her soule before
the Lord, 1 Sam. I. 15. and
hee powred downe this
great blessing upon her,
which was the joy and re-
joycing of her selfe, and
her husband, and the staffe
and stay of all Israel, as
appeares at large in the
first booke of Samuel.

And how came Solomon
to be so famous; and to be
preferred before his el-
der brethren to the king-
dome of Israel? It is more
then probable, that it came
to passe by his holy mo-
thers prayers, and instru-
ctions, and therefore shee
calls him the sonne of her
vowes, Prov. 31. 2. vowes

and prayers being sometimes taken for the very same.

Thus good women are wonderfull helpefull to their husbands by their prayers, and also to their children. And indeed the whole family fares the better for them. But those that want grace, Gods feare, and faith, cannot pray so as to prevaile with God. They may say their prayers, (as we use to say) but pray properly they cannot. For how shall they call on him in whom they have not beleeved? Rom. 10. 14. If we aske not in faith wee cannot receive

receive any thing of G O D,
Iam. 1. 6, 7. wee may re-
 ceive something by Gods
 ordinary providence, that
 is extended to man and
 beast, but we receive no-
 thing by our prayers,
 that proceed not from
 grace. The prayer of
 faith is that which heales
 both soule and body, *Iam.*
5. 15, 16.

Therefore those men
 and women that want
 faith and the feare of God,
 their praying is meere
 prating or babbling, as our
 Saviour saith of the pray- *Mat. 6. 7.*
 ers of the heathen, meere
 Battologie, and bare re. *Battologie*
 petition of words. *21. a.*

signord C 3 Hence

The Ornament

Hence when *Saul* (that became *Paul*) was newly converted, who had made havocke of the Church before, Christ signified the same to *Ananias* in these words. Behold hee prayeth, *Acts 9. 11.* *Saul* we read, was a strict Pharisee, *Acts 26. 5.* And the Pharisees used to pray standing in the Synagogues, and in the corners of the streets, just as the Papists and other hypocrites, to be seene of men, *Mat. 6. 5.* And for a pretense made long prayers, *Matth. 23. 14.* yet behold, now hee prayeth, saith the Lord, hee never prayed till now, till hee was brought

of Women.

31

brought home humble
to Christ, & had his heart
changed by grace from
heaven, Behold now hee
prayeth indeed, now his
prayers are to purpose.

Likewise as her prayers ^{1. At other}
are most excellent that ^{speeches,}
hath grace and the feare
of God, so are her other
speeches. A woman that
hath grace speakes so, as
to minister grace unto the
hearers, Ephes. 4. 29. Shee
openeth her mouth with wis-
dome: and in her tongue is
the law of kindnesse, Prov.
31. 26. But it is farre o-
therwise with those that
want grace, they speake
so as to minister rather sin

The Ornament

to the hearers. Witnesse the fond, frivolous, unfavoury, and malicious discourses of most women, when they meet together. Not a word of grace comes out of their lippes in a long season, they favour no such discourse.

Great difference in the end of their actions.

1 Cor. 10.

Likewise, they differ as much in the *end* of their actions, gracious women ayme at Gods glory in all their actions: which is little regarded of those that want grace, and therefore **G O D** regards not their actions in any measure, as hee doth theirs that seeke his honour. For *those that*
honour

honour me I will honour, saith the Lord, and they that despise me shall be lightly esteemed, 1 Sam. 2. 30.

Come wee a little further and consider these 2. sorts of women in regard of some relations, and other adjuncts, and we shall finde a vast difference that grace makes betweene them.

Differences in regard of some speciall relations.

First, a godly and gracious woman is a lively member of Christ, whereas without grace women are no members at all, or else unsound, rotten, and corrupt members; yea indeed limbs of Satan. And as the members partake of

1 In their heads.

the honour or dishonour
 of the head, so it is here.
 The lively members of
 Christ participate of his
 honours and dignities.
*For in him they are more
 than conquerours, Rom.
 8. 37. And to him that
 overcommeth saith Christ,
 I will give power over Na-
 tions, and hee shall rule them
 with a rod of yron, &c.
 even as I received of my
 Father, Revel. 2. 26, 27.
 And hee hath made us all
 Kings, Revel. 1. 6. See al-
 so, Revel. 3. 21. To him
 that overcommeth will I
 grant to sit with mee in my
 Throne, &c. This honour
 have all his Saints, men and
 women.*

The one
 sort shal sit
 upon the
 bench and
 the other
 stand at
 the barre.

women. Know ye not that the Saints shall judge the world, 1 Cor. 6. 2. whereas all others shall be judged by them, and sentenced with the Devill and his Angels, Matth. 25. 41. The Saints shall sit on the Bench, the other shall stand at the Barre.

Secondly, The excellency of a gracious woman appeares, in her husband, for every Christian soule is espoused unto the sonne of God, even married unto Christ. Hence the Apostle said that hee had espoused the Corinthians unto one husband, that he might present them chaste

2. In their Husband.

Virgins in a spirituall not Popish sense.

Virgins

Virgins unto CHRIST,
2 Cor. 11. 2.

And you know that the wife partakes of her husbands honours and excellencies. *Viri radijs coruscant mulieres*, as the Lawyers speake. *Women shine with their husbands beames*, as the Moone with the light of the Sunne. If he be a *Lord*, she is a *Lady*; if hee bee a *King*, shee is a *Queene*, &c. Therefore in like manner every woman that hath true grace, whereby shee is matched to the most excellent husband must needs be most excellent; whereas those that want grace, and the
fear.

fear of God, are matched and lincked by sinne unto Satan, and so shall partake of his shamefull miseries, according to the sentence, *Mat. 25. 41.* Depart into everlasting fire prepared for the Devill and his angels.

Thirdly, *Portion* is an ^{3 In their} adjunct that makes a woman much set by and sought after. And even in this the gracious woman hath got farre the better, more than *Benjamins* messe exceeded his brethren, though the other hath many thousands. For she hath God for her *portion*, as *David* had *Psal.*

Psalm. 16. 5. and others,
Psalm. 73. 26. Lam. 3. 24.
 And accordingly she hath
 the most excellent joyn-
 ture, *she is joynt heire with*
Christ Iesus, Rom. 8. 17. So
 that shee hath many Jew-
 els, even those exceeding
 great and precious promi-
 ses, *2 Pet. 1. 4.* To such
 the Apostle saith, *All*
things are yours, whether
Paul or Apollo, or Cephas or
the world, or life, or death,
or things present, or things
to come, all are yours (hee
 saith it twice to make us
 the more sure) *and yee are*
Christ, and Christ is Gods,
1 Cor. 3. 21, 22, 23.

The same difference is
 here

here as was among *Abrams* Children, as be-
 tweene *Isaac* and the sons
 of the Concubine. *A-*
braham gave all that he had
 unto *Isaac* (saith the text,) *Genes* 25.
 but unto the sonnes of the 36.
 Concubine he gave gifts, and
 sent them away. Even so it
 is in this case: the wicked
 who are but sonnes and
 daughters of the Concu-
 bine, bastards indeed and
 not legitimate Children,
 have onely portions, to
 wit, the poore things of
 this life, more or lesse,
 which are meane pittan-
 ces, with which they are
 sent packing; when as they
 that feare God, being law-
 full

full children, have the whole inheritance, for they are Children of the promise as *Isaac* was.

¶ Apparell.

Lastly, *Apparell* is an adjunct that sets out a woman, and makes her seeme excellent. And herein the gracious woman doth far outstrip her that wants grace, because she hath put off the ragges of corruption which the other still retaines and hugges. And she hath put on the armour of light, and consequently hath put on the Lord *Iesus Christ*, *Rom. 13. 12, 13, 14.* which is royall apparell indeed, more rich than all the world. Such women

as

as have this apparell, are like the Kings daughter, Psalm. 45. who was all glorious within, and her clothing of wrought gold; ver. 13. Every gracious woman is daughter to the great King, her clothing of wrought gold, even of that gold, which was tryed by fire, which our Saviour commanded the Laodiceans to buy of him, Revel. 3. 18. which can no where else bee had. All the Gold in Ophyr or the Indies is but drosse to this.

In a word every gracious woman is arrayed like that woman, Revel. 12. 1.

Who

Mal 4. 2. Who was clothed with the clea
 sunne, and the Moone under Gra
 her feet. So she that feares the
 God is clothed with the of
 Sunne of righteousness, and Go
 tramples all sublunary and
 earthly things under her feet
 feet, as too base and mean
 to bee advanced in her
 judgement and affections.

Cant. 2. 2. And if *Salomon* in all
 his glory was not clothed
 like one of these Lillyes
 of the field, how surpas
 sing then is the glory of
 these Lillyes among
 thornes, that are clothed
 with him, who was farre
 greater than *Salomon*?

Mat. 12.

By all this then it is as
 cleare

h the cleare as the sunne, that
nder Grace and true Religion are
ares the most excellent ornaments
the of women, and the feare of
and God makes the most excellent
and wives in every respect. Now
her let us see what use and ap-
eamplification may be made of
her this.

ons. It may first of all serve Use 1
n all to condemne the corrupt
hed judgement of the bleare-
yes eyed world, that is so con-
pas. trary to the judgement of
of God and good men. The
ng world mainly commends
ied outward beaurty, and bra-
re very, portion, proportion
? and the like, in women;
as but as for grace, and the
re feare of God, Religion
and

Iob. 7. 48,
49. and
30. 30.

and true holines, so much les
approved by God, and with
extolled by the Holy
Ghost, these are scarcely look
named, the world looks
asquint at them, and can
not endure them, especi
ally in women, yea they
be cryed downe and con
demned as folly and mad
nesse. What may bee
the reason of this? but
because the world wants
eyes to discerne the
worth and excellencie
of the best things; for
*these things are spiritually
discerned, 1 Corin. 2. 14.*
The Kings daughter is
all glorious within, the
world wants the specta
cles

uchles of faith, to looke
and within the vaile, and to
olyce things aright, and
elyookes thorow the false
keslasse of the Devill,
an thereby they are delu-
eci- ed : and hence it
iey comes to passe, that
on that which is highly este-
ad- and of men is abhomina-
bee- tion in the sight of God,
but Luk. 16. 15. and on the
nrs contrarie, that which is
the highly esteemed of God
cie is abomination in the sight
for of men.

ally Secondly, if grace and Use 2.
14. Gods feare make most
is excellent wives, then this
he condemnes the carnall
ta- choyce of most men,
les that

Job. 7. 48,
49. and
10. 10.

and
app
exto
Gho
name
asqu
not e
ally i
be cry
demn
nesse
the re
becau

eyes to discern the
worth and excellencie
of the best things; for
these things are spiritually
discerned, 1 Corin. 2. 14.
The Kings daughter is
all glorious within, the
world wants the specta-
cles

Tightly Bound.

the highly esteemed of God
is abomination in the sight
for men.

Secondly, if grace and Use 2.
Gods feare make most
excellent wives, then this
condemnes the carnall
choyce of most men,
that

that rather match for money or beauty, &c, than for grace that is the only beauty, and brings the greatest portion, yea which brings a true title to all the promises and kingdome of heaven, it selfe, which are rare and rich Jewels.

A man will not bee so mad as to buy an horse meereley for his shape and colour, but he will have a speciall eye to his pacc and strength and mettle, that hee may bee serviceable, and yet in this maine matter of seeking Wives many are so senselesse, as to be carryed away with the

no. he painted sheath, like
aan children, more than the
nly blade, which is especially
the for use.

3. Learne hence what *Use 3.*
you ought principal'y to
prize in men or women;
not earthly, but spirituall
things; not beauty and
bravery, and riches and
the like, but true grace
and Religion, godlinesse
and the feare of God,
which will make both
men and women far more
precious than Rubyes, or
the richest stones, and
which make men and wo-
men as much differ from
others as *Starres doe in*
glory.

When

When the wiser Hea-
then were demanded the
difference betweene Phi-
losophers and those that
were unlearned, they con-
cluded the difference, as
much as was betweene a
man and a beast: and So-
lomon saith, *that wisdom*
excellerh folly as farre as
light excellerh darknesse,
Eccles. 2. 13. But Grace
makes a farre greater dif-
ference, even as much as
is betweene *heaven* and
earth, yea as betweene
heaven and *hell*, as plenti-
fully appeares in the for-
mer proofes.

Use 4. Again, is it so, that
grace and Gods feare
make

make most excellent men
and women: then learne
we hence to become tru-
ly excellent, bylabouring
most earnestly and zea-
ously for grace and the
true feare of God. If we
could as clearly shew you
how to excell in worldly
wealth, or strength, or
beautie, &c. I doubt not,
but wee should have fol-
lowers flocke after us, as
fast as they goe to faires
and skilfull Phisicians.
Why should you not
much more hearken unto
us in that which wil make
you farre more excellent,
both in soule and body,
even excellent in the eyes

D of

The Ornament

of God, and amiable in the sight of his deare Son.

Vide D.
Sclat. in
locum.

Covet earnestly (saith the Apostle) the best gifts, and yet I shew you a more excellent way, 1 Cor. 12. 31.

καὶ ὁ ἀριστὸς ὁδὸς it is the superlative in the Originall, the most excellent way.

They were ambitious and covetous of praise in the

Church of Corinth, therefore hee shewes them the

onely way to bee ambitious and covetous without

crime or sinne, namely by coveting most earnestly the

best gifts, which hee calls the most excellent way.

Wherefore let others be more wealthy, so you

be

of Women.

51

be more worthy ; and let others bee more eminent and glorious in the world, and things of the world, to you bee most excellent and glorious in the best things, in spirituall and heavenly gifts.

But, may some say, if we *Object* take this course to bee more truly religious, and forward in grace, and the feare of God, wee shall not bee accounted excellent ; but rather pestilent to the places where wee live, as wee find by experience, wee shall be esteemed the verie troublers of the land, &c.

This need not trouble *Ans.*

D 2

us,

The Ornament

us, so long as it hath been
 the lot of the most excel-
 lent servants of God. For
 even *Elias* the restorer of
 religion in Israel, was so fa-
 luted by wicked *Ahab*,
 who sold himselfe to
 worke wickednesse, *Art*
thou hee that troubleth Is-
 rael? 1 King. 18. 17. when
 it was *Ahab* himselfe and
 his fathers house, that were
 the troublers of the land, in
 that they had forsaken the
 commandements of God, and
 followed *Baalim*, as the
 Prophet replied, vers. 18.
 And *S. Paul* a singular A-
 postle, that excelled all
 the rest in zeale, unwea-
 ried watchfulnesse and dili-

diligence, was not he also
accused to his face, and
that before the Governor
Felix, for a pestilent fellow, *τις λοιμωδός*
indeed a very plague, a mo- *Acts 24.5.*
ver of sedition among all the
Jewes thorowout the world,
and a ring-leader of the sect
of the Nazarens, for even
so they miscalled the true
Christians in those dayes,
Acts 24.5. who shall never
want one nickname or o-
ther to make them odi-
ous, though they bee the
excellent of the earth, of
whom the world is not wor-
thy. Therefore our blessed
Saviour bids us rejoyce and
be exceeding glad, when men *Heb. 11.38.*
revile us and persecute us, and

The Ornament

Say all manner of evil for his names sake falsely, because even so persecuted they the Prophets that were before us, and great is our reward in heaven, Matth. 5. 11, 12.

The Apostles that were the most excellent, yet were esteemed as the filth of the world, and off-scouring of all things, 1 Cor. 4. 13. The excellency of those that have true grace is out of the reach of humane reason, and this makes many despise that which they cannot discern. And who would not rather bee excellent, and yet esteemed vile, as Christ himselfe and his Apostles were,

were, than being base and vile, by reason of sinne, to bee highly esteemed and extolled in the world?

Wherefore I say again, *covets earnestly these best gifts*, to wit, of grace and the true feare of God, *which is the most excellent way*, notwithstanding all the ignominie & reproch, all the derision and disdain, that the wicked world can cast upon it. And know this withall, that nothing is *excellent*, but it is also *difficult*. You must not looke to excell, and yet live as you list, as the most, especially great men and women use to

The Ornament

doe. *The kingdome of hea-
ven* (which is the most ex-
cellent kingdom) *suffereth
violence* (saith our Savi-
our) *and the violent take it
by force, Mat. 11. 12.* You
must therefore be *violent*
for grace and Gods king-
dome, if you meane to be
excellent.

See therefore that with
diligence you set upon the
most excellent and diffi-
cult duties, as *selfe-denyall,*
serious examination of
your owne hearts and
wayes, *frequent praying,*
reading, hearing, and medi-
At 120. 32. tating in the good word of
God, the word of his grace,
Conferring and keeping com-
pany

pany with such especially
as feare the Lord, Psalm.
119.63. and excell in ver-
tue, Psalm. 16.3. Walking *Ephes. 5. 15,*
circumspectly, or exactly, re- *16.*
deeming the time because the
dayes are evill; perfecting
holinesse in the feare of God,
2 Cor. 7. 1. For God hath
commanded to keepe his pre-
cepts diligently, or very much
Psalm. 119.4. And cursed is
the deceiver, that in his flocke
hath a male, and sacrificeth
unto the LORD a corrupt
thing, for I am a great King
saith the Lord of Hosts, and
my name is dreadfull among
the heathen, Mal. 1. 14.

Lastly, let not any think *[Use 5]*
that these things will not
Dis stand.

stand with their state, and
place or birth and the like.
For this in the Text was
spoken by a *worthy Queene*
written by a *famous King*,
to wit, wise *Solomon*, and
that concerning the com-
mendations of a *great wo-*
man especially, as interpre-
ters observe, And owned
by the *Holy Ghost*, for part
of Gods *pure word*, given
by *inspiration from G O D*.
Yea let them know, that
Grace and true Religion
sincerely followed, is the
Crowne of greatnesse,
and the fairest flower in
their garden, or Garland
that sit upon the highest
thrones. As it was farre
greater

greater honour for *David* to bee stiled a man after Gods owne heart for devotion, and zeale, than when the women sang *Saul* hath slaine his thousands, and *David* his tenne thousand, 1 *Sam.* 18. 7.

And so I come in a word to the last words of my Text. *But a woman that feareth the Lord shee shall bee praised.* Hence we may observe. *It is our Obser. 2.* bounden duty to praise those that be praise-worthy, especially such as excell in virtue.

The reason is ready, *Reas. 1.* that others may be encouraged to labour for the like notable

notable and eminent vertues and graces. As also to confirme such as take the same courses, that they may never bee weary of well doing, nor faint in the wayes of grace and godlinesse, wherein they shall be sure to meete with discouragements more than a few in this present evill world. It may serve also to quicken others in the wayes of Gods Commandements, praise being a speciall spurre to that purpose, as we finde by experience. And so I come briefly to the application of the point.

If praise bee such a due debtor

debt to those that doe
vertuously, and especially
to them that excell in
grace, and in the feare of
God, then let none bee so
crosse and opposite unto
God as to condemne
those, whom the Lord
commends, let none be so
base minded as to cry out
upon such as follow fastest
after grace and true Reli-
gion. For he that justifieth
the wicked, and he that con-
demneth the just, even they
both are an abomination to
the Lord, Pro. 17. 15.

Secondly, Let none be *Use 2.*
offended to heare the due
and deserved praises of
those that excell in grace
and

and Gods holy feare. For
 some are more desirous to
 have wicked men and
 women flattered, and soo-
 thed in their sinfull, and
 gracelesse courses, than to
 heare the praises of such
 as bee holy and heavenly
 minded, because they are
 like to the former, and
 most unwilling to tread in
 straight steps of the latter.
 But woe be to them that call
 evill good, and good evill,
Iso. 5. 20. He that thus bles-
 seth his friend, rising early in
 the morning, it shall be coun-
 ted a curse to him, *Pro. 27.*
 14. To blesse and praise
 men or women without
desert, is no blessing, but a
curse,

curse, and on the contrary, to blesse and praise where there is just ground, will be a means to bring a blessing. And thus much shall suffice for the Text. Now may wee seasonably proceed to the occasion.

Concerning this most ^{The occasion.} worthy Gentlewoman, for whose sake we are here assembled; I may safely say without straying, as my Text leades me, *Many daughters have done virtuously, but thou excellest them all.* I speake it without dispraise to any, take her every way, and she goes beyond all, that ever I knew, in my apprehensi-

on, and that especially in these three respects: 1. If you consider her age, 2. The time of her standing, and 3. Her ranke and parentage.

I.
For her
Age.

For her *age*; She was but full three and twentie the last month, and yet so growne in grace, that shee might seeme rather three-score and three, for gravity sobriety and modesty, matching the eldest matrons. She had but a short time to runne her race, and God gave her an heart to make haste, for she ranne so fast, that shee not only *overtooke*, but *over-ran* all her fellowes.

For

For her *time of standing*,

2.

it was about 7. yeares, she Her time of standing

served an Apprentiship, and was therein so true to her heavenly maker, that he thought her fully fit to be made free, not only in the kingdom of grace but of glory. She was so good a scholar in CHRIST'S Schoole, that she was called to take her highest degree, to wit, in heaven, long before the usuall time, as some doe in the Vniversity *propter excellentiam*, for their excellencie above their fellowes. For in seaven yeares shee learned more, than many, (and those true Christians too)

too) in 7. times 7. yeares.

3.

Her rancke
and paren-
tage.

And for her *rancke and parentage*, She was descended of no meane family, shee came of some very *honourable ancestours*, yet so humble, and lowly was she, and denyed her selfe so much for her Saviours sake, that she would be familiar with the meanest that made conscience of their wayes, and had the seate of God before their eyes, preferring such as were rich in faith, far before any other, though never so gay, and glorious in the world.

Jam. 2.5.

Yea in all these three respects she was one of a
thou.

thousand, nay one of ten thousand, and therefore the fitter to be fully matched with him, *that is chiefest of ten thousand, Cant. 5. 10.* So that I may very well apply all those former excellencies unto her, wherein women truely fearing God farre exceed all other women.

And first for *Birth*, hers was of the best, shee was most nobly borne most royally descended, being partaker of the new birth, borne from above, and begotten of God, who of *his owne will begat her by the word of truth, 1am. 1. 18.* which she most evidently expressed,

1.
Her birth
of the best.

expressed, by that great
respect and reverence which
 she ever after bare to that
blessed instrument of her hea-
venly birth, Gods holy word,
 making it her *delight and*
counsellour; as the Prophet
 did, *Psal. 119.24.*

Secondly, As shee had
 Her beauty the best *birth*, so shee obtai-
 ned the most excellent
beauty, even the beauty of
 holines, the blessed image
 of God, which made her
 most amiable in the eyes
 of all those that were well
 acquainted with her, and
 could discern the things
 that be excellent, and even
 dazled the eyes of others.
 So beautifull was shee in
 this

this best kinde, that shee
did much grace and adorn
the Gospell, and beautifi-
ed her profession, whereas
some are a blot and ble-
nish unto it.

And therefore in the ^{3.}
third place she must needs ^{Her favour}
be well favoured, for her
parts were well proportio-
ned. She was a true *Eli-
zabeth*, walking in all the
Commandements and Ordina-
nces of the Lord blame-
lesse, like that *Elizabeth*,
Luk. 1. 6. And was not
like those women that
have many good parts, but
withall some such *foule in-
firmities*, that they staine
and spoyle all that is good
in

in them, so that they caused the name of God, and his word to be *blasphemed*.

4.
Her understanding.

Fourthly, For her understanding: she was able to discern those mysteries which are hid from the wise and prudent, for she perceived an excellency in things above, which made her so ready to runne the wayes of Gods Commandments, when others scarce goe in them. Shee was able by an heavenly instinct, to *distinguish* the voyce of Christ from the *Job. 10. 4, 5.* voyce of a stranger, which made her esteeme all other things *dungh* in comparison of the excellency of the knowledge

auseledge of Christ Iesus, Philip.
d his 3. 8.

Fifthly, For her Love, 5.
it was truly excellent and Her Love.
of the best stamp, for it
was set upon the right ob-
ject, upon God and the
things of God, in the first
place, so that shee could
say with the Psalmist,
*whom have I in heaven but
thee, and I desire none in
earth besides thee, Psal. 73.*
25. And with the Mar-
tyrs. *None but Christ, No-
thing but Christ.*

St. Peter
and Iohn
Lambert.
Mart.

Her charity also was to-
wards all, even her utter
enemies, for she could doe
good against evill, but her
speciall love was to the
Saints,

Saints, in whom was her delight. She well understood and made much use of that Article of the Creed, which few conceive, (*The Communion of Saints*) being very open-hearted and open-handed to such as she thought true members of that blessed society. And if she seemed sparing at any time, it was to spend the more liberally upon the lively members of Christ, in which regard shee did match the *Macedonians*, whose grace Saint Paul much commended, because *to their power (he bare record) yea and beyond their power, they were willing*

willing of themselves. And so was she, as many can beare record, and this because she had first given her selfe to the Lord, and then to others by the will of God, as they did, 2 Cor.

8. 1, 2, 3, 4, 5.

In a word her love to her deare and familiar friends was like the love of Jonathan unto David, wonderfull, passing the love of women, 2 Sam. 1. 26. She was indeed a true Jonathan being Iab-nathan a speciall gift of God.

Sixthly, for Her spirit she might well bee called the Daughter of Daniel, because Ruach Iastira as the Chaldees hath it, an excellent spirit was in her: Though the weaker vessell, yet had she a

Herein where most Christians come short she exceeded. Their love is less than their meanes, hers above her abilities.

6.

Her spirit: Ruach iastira, Dan. 6. and 3.

E masculin

masculine, heroicke, and invincible spirit, to resist Satan and his instruments, whensoever shee was set upon to be hindred from Gods service. O how couragiously would she break through all impediments, that might any way hinder her from holy duties, even as *Samson* *snapt asunder the cords and withes!* *Judg. 16.*

With what an holy indignation did shee skorne the wealth and pleasures of this present world, as drosse and scum in comparison of the true treasure! And how undaunted in defending the truth and those that stood for the same! She was not ashamed of Christ in any com-

company, as many cowardly Christians are.

Thus much for those things that were applyed to the person of woman in the prooffe of the point. Now come wee to her actions, which were like her selfe, sanctified and singular. For Religion was her master-piece, as this worthy woman in the text, shee was one that feared God from her youth, and therefore her actions proceeded from a right roote, and clear spring. she was no hypocrite, I dare boldly say, for shee was not so much in shew as in substance, not more in words than in deeds, but as God had given her 2. hands to one tongue, so her deeds

Next for her Actions, first in generall.

1 King. 18.
22.

The Ornament

masculine, heroicke, and invincible spirit, to resist Satan and his instruments, whensoever shee was set upon to be hindred from Gods service. O how couragiously would shee break through all impediments that might

PRINT CUT

naion did shee skorne the wealth and pleasures of this present world, as drosse and scum in comparison of the true treasure! And how undaunted in defending the truth and those that stood for the same! She was not ashamed of Christ in any com-

company, as many cowardly Christians are.

Thus much for those things that were applyed to the person of woman in the prooffe of the point. Now come wee to her actions, which were like her selfe,

Next for her Actions, first in generall.

ar. For

er-piece,

1 King. 18.

man's in

12.

one that

and

therefore her actions proceeded from a right roote, and clear spring. he was no hypocrite, I dare boldly say, for shee was not so much in shew as in substance, not more in words than in deeds: but as God had given her 2. hands to one tongue, so her deeds

doubled her words, and though thus double handed in all her doings, contrary to the course of the world yet most single hearted.

2. In particular for her prayers, they were not cold, lazie, and lukewarm, but such as pierced the skies, like those of *Cornelius*, *Act. 10. 4.* O how would shee wrastle with God in prayer! how would she fly to the throne of grace as it were upon the wings of faith! And how often hath she bin observed to rise from prayer, with teares in her eyes, on her cheekes, and dropped down before her? and that without any ostentation, which she was as free from, as any that

In particular for her prayers.

Hos. 12. 3, 4

that ever I observed. I
speake by experience.

As much may be said for *And hea-
ring Gods
Word.*
her *diligent and dutifull hea-
ring* (to adde an instance or
two more.) For she delight-
ed not in houses of *play, and
pleasure*, as most young Gen-
tlewomen doe, but the hou-
ses of *praying and preaching*
were her chiefe joy. So that *Psalme. 137.
5, 6.*
whatsoever paines shee was
able to take she was willing
to undergoe, to come to
those places where shee
might heare God most live-
ly speaking unto her, and she
againe most powerfully like
*Hannah, powre out her soule
unto the Lord.* Mourning for
nothing more in time of her
sicknesse, than the want of

The Ornament

Gods house and ordinances,
for nothing but Necessitie
could keepe her from them,
which is far otherwise, with
a great many especially of
her ranck, who are but too
easily intreated to keep from
the Church, even when God
himselſe, their own, and the
Churches necessities call
upon them.

And while ſhee was hea-
ring, how m ryclous atten-
tive ! even as was ſaid of the
people, that heard our Savi-
our, *Luk. 19. 48.* *Exequato*
ant they were attentive to
him, or rather hanged upon him
as the margent hath it in the
laſt tranſlation ; So ſhe han-
ged upon the mouth of his
meſſengers, as Chickens
hang

hang upon the mouth of the Hen, (as some open the phrase) that are ready to catch whatsoever shee shall breake for them, or let fall unto them.

Even so her *comming to the Sacrament* was admirable. And recei-
ving the
holy Sa-
crament
How solemn and serious would shee be in preparing for that holy Supper, setting apart sometimes *dayes of fasting and humiliation* (which were dayes of *Lubilee* to her sanctified spirit) that shee might come the more hungry and thirsty, and so bee more fully satisfied with the *fat and sweet* of this most *heavenly Table*.

Seldome did shee receive this blessed Sacrament with

dry eyes, as I have bin often
 an eye-witnesse (though she
 carryed it covertly, and yet
 how often did she frequent
 this holy Feast ! never mis-
 sing the monthly Commu-
 nions, if shee were able to
 come to the Church, and
 that I think for 7. yeares to-
 gether, after once it had
 pleased the Lord to let the
 light of his countenance
 shine upon her, wherein she
 followed a good patterne
 given her at home.

These are 'strange things,
 you will think, but I can as-
 sure you, *not so strange as true*,
 for I do not speak, as we must
 do many times by hear-say,
 but I speak, what I have seen
 and knowne:

And

Her words.
Hsa. 19. 8.
Neh. 13. 24.

And now for her words and speeches she had learn'd the language of Canaan, and did not mingle it with the speech of Ashdod, she was not double-tongued but spake the words of sobernesse and truth. She loved that pure language, Zeph. 3. 9. and hated lying, and swearing, yea she abhorred all rotten speech and corrupt communication, as filthy vomit, labouring to have her speeches alwaies with grace, seasoned with salt as the Apostle commandes.

Col. 4. 6.

And for the end of her Actions, She exceedingly aymed at Gods glory, preferring that before all, so that she would often say. If she could but glorifie God shee

The end of her actions

18

showeth

8. 21. 11

4. 2. 11

cared not. For she had learnt by heart that hard lesson of *Self denyall* for Gods sake.

Now in the last place to come to those relations, and adjuncts of excellency.

I.

Honourable in her Head.

Corin. 15. 48.

She had conquest upon conquest, one victory after another.

First, She was a most lively member of Christs mystical body, and therefore most honourable in Her head. Witnesse those worthy workes before related.

She was in Christ her head more than a Conquerour, Rom.

8. 37. she did over-come, as one well renders the

words, For she conquered the corruptions of youth, of

her place, of the times and places wherein she lived, and

therefore now no doubt is gone to wear the crown of

right.

E 2

righteousnes, having fought
so good a fight of faith, 2 Tim.
4. 7, 8.

2. She was no lesse excel-
lent in her *Husband* than in
her *head*, which are the
same, for she was espoused
unto Christ, her heavenly
husband, with whose beams
of grace she did shine bright-
lie while she was here, and
therefore now she glisters
gloriously as the Sun, with
his most orient beames of
blisse and happinesse.

2.
In her hus-
band.

3. For her Portion, that
was no corruptible thing, as sil-
ver or gold, but even the Lord
of heaven, whose mercy en-
dures for ever, in compari-
son of whom shee esteemed
all earthly treasure but drosse

3.
In her
Portion.

The Ornament

and dunge. And therefore
now she is gone to take pos-
session of that goodly joynture,
the kingdom of glory,
being joynt-heire with

Rom. 8. 17. Christ Iesus. For on earth
women doe not enjoy their
joynture, but the time of
life after their Husbands
death, but tis otherwise in
heaven, for they go to take a
fuller possession of their spi-
rituall joynture by death,
which is the dore of eternall
life to them *that die in the
Lord.*

4. Lastly, for her Apparell, it
was of the choycest and
best, even the Royal Robes
of Christs righteousness, *wh*
she had put on by faith, re-
nouncing her own righteousness,

In her Ap-
parell.

Phil 3. 9.

as rotten ragges in comparison, often complaining of her owne unrighteousnesse. And yet wheras other Gentlewomen are much taken up with providing for the body, tricking and trimming that painted sheath, for it is no better ostentatious, shee mainly minded the trimming and decking of her soule, by her daily devotion, wherein she excelled, hating the fond and flaring, phantasticall and new-fangled fashions of the world, as fit for none but idle braines, vaine and wanton women, that want eyes to look into their precious soules, and see how needy and naked, tattered & deformed they are within.

See Dan. 7.
15. in the
Chaldee.

Vestite vos

serico probi-

bitatis, bys-

sino sancti-

tatis purpu-

ra pudici-

tia. Tastes

pimentata

Deum babe-

bitis ama-

torem, Ter-

de cul. fa-

minarum.

Shaa

The Ornament

and dunge. And therefore
 now she is gone to take pos-
 session of that goodly joynture,
 the kingdom of glory,
 being joynt-heire with
Rom. 8. 17. Christ Iesus. For on earth

PRINT CUT

rituall joynture by death,
 which is the dore of eternall
 life to them *that die in the*
Lord.

4. Lastly, for her Apparell, it
 was of the choycest and
 best, even the Royal Robes
 of Christs righteousness, *wh*
 she had put on by faith, re-
Phil 3 9. nouncing her own righteousness,

of Women.

85

as rotten ragges in compari-
son, often complaining of
her owne unrighteousnesse.
And yet wheras other Gen-
tlewomen are much taken
up with providing for the
tricking and trimming

leath, for it is

entire, shee

ded the trim-

eking of her

laily devotion,

wherein me excelled, hating
the fond and flaring, phan-
tasticall and new-fangled fa-
shions of the world, as fit for
none but idle braines, vaine
and wanton women, that
want eyes to look in o their
precious soules, and see how
needy and naked, tattered &
deformed they are within.

See Dan. 7,

15. in the

Chaldee.

Vestite vos

serico pro-

bitatis, bys-

sino sancti-

tatis purpu-

ra pudici-

tia. Taliter

pigmentata

Deum babe-

bitis ama-

tozem, Ter-

de cul. fa-

minarum.

OFF

Shon

The Ornament

Shee therefore now (no doubt) is arrayed like those in the Revelation, *that had long white Robes, and Palmes in their hands, in signe of victory, Rev. 7. 9. For she came out of great tribulation, and had washed her Robe, and made it white in the blood of the Lamb*

See *Revel.*

16. 17.

17. 14.

See Isaiah

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

17. 1. 2.

So that now she shall hunger no more, nor thirst any more, all teares being wiped from her eyes, though not from ours. For wee have great cause to weepe and mourne, not for her, but for our selves. The greater her gaine is, the greater is our losse, and not ours only, but the whole Church of God. Thus much for her life. Now concerning her death,

Of Her death.

I must say something, because she gave me as it were a charge, intreating me to speake that which I shall briefly declare unto you.

The first day that she fell ill, I went unexpectedly to see her, where in she acknowledged Gods speciall providence. I found her indeed something sad, yea more than ordinary, not for feare of Death, but because that her disease was likely to be such as would deprive her of her friends, hence those teares. I told her shee was in the hands of a wile and tender Father, who knew best what was fit for us, and therefore shee needed not so much to be troubled at that. After we

To wit, the
small Poxe

had

She desired had commended her case
to be bury- unto God in Prayer, she in-
ed before treated me that after her bu-
the Ser- ryall (for she made full ac-
mon be- count to die) I would make
cause of the a Sermon, and therein per-
disease. swade the hearers to these
two things.

Her first
desire.

The first was, *that you
would hearken to the Word of
God better than she had done.*
To which I presently reply-
ed (as well as I could for
teares being much affected
with her words) I would
they would heare but so
well as she did. Yet, belo-
ved, my desire is as hers
was, that you would hearken
better then she did, which if
I could perswade you all un-
to, I should thinke my selfe

the happiest man in the world. For herein she did excell, as I said before, howsoever in her humility and zeale to Gods word she thus spake.

Therefore let me intreat you to grant this her holy desire. If it bee possible, *hearken to Gods holy Word better than shee did.* But if this be impossible, as almost it is, yet hearken so as shee did, and you shall undoubtedly be blessed. For as she had a very good memory, for good things especially, so had she a most attentive care and heart, even like *Mary that chose that good, part which should not bee taken from her, Luk. 10. 42.* And like those
Noble

The Ornament

Noble Bereans, *Acts* 17. 11, 12. Who were said to be *disputes* more generous than those of Thessalonica, first in that they received the Word with all readinesse of mind, and secondly, in that they searched the Scriptures daily, whether those things were so, therefore many of them beleaved; also of honourable women, and of men not a few.

Yea so hungry was she after Gods holy Word, that she feared no famine, but that threatned by the Prophet *Amos*. Not a famine of bread, but of hearing the Word of the Lord, *Amos* 8. 11. Oh therefore that you could but equall, if not exceed her in this! Then might
you

you find that most ravishing comfort in hearing, which she confessed she found a little before she fell sicke.

The last Lords day save one as she told us at that time.

The other thing she desired to be commended unto you was this. *That you would*

The second request.

have a speciall care to looke to your Families, She meant in regard of religious orders, which are so much neglected in most places, men living at home more like heathens and Infidels than true Christians. For though she did more than most in this kind, yet was it a great griefe unto her, that she could not doe better. Oh that you would let her have her desire in this also! you would find the blessing above measure,

The Ornament

sure, if you did but once set up the power of godlinesse in your families, that you might be said to feare God, with all your house as Cornelius did, *Acts 10. 2.* For by this meanes this good Gentlewoman was truly said to be a prop, or pillar in the house.

So that her Husband, and Children, (if they were of yeares) might joyne in her praises, as they before the Text. *Her Children might arise and call her blessed, her Husband also might praise her, saying; Many daughters have done vertuously, or valiantly; but thou excellest, and goest above them all, &c.*

Some referre these words of the Text to the Husband.

Pro. 16. 7.

Indeed her wayes so pleased the

the Lord, that her enemies
were at peace with her, as Sa-
lomon saith, And what I
speake a cloud of witnesses
will testifie. Therefore I
need the lesse feare to bee
accused either of *False hood*
or *Flattery*, which I have al-
wayes abhorred in every
place, especially in the Pul-
pit, and so did she, which
made her sometime say, that
shee would desire nothing
might be said of her at her
death, because she had with
sorrow heard, some *fained*
at their death, who were lit-
tle better than *devils* in their
life.

Let none therefore take
that with the left hand
which I have reached out
with

The Ornament

with the right, as *Saul* did the due and deserved commendations given to *David*,
For I speak the truth in Christ, I lie not, my conscience also bearing me witnesse, Rom. 9. 1.

Nay, if I should reckon all the rarities of this right religious Gentlewoman, that I have beene an eye, and care-witnesse of, from her first to her last, *Dies me deficeret*, The day would faile me, my spirits would bee spent, and I should tire your patience, and it might make most of us blush and be ashamed to see how farre we come short, and all of us admire and stand amazed, and astonished at the goodnesse and grace of God so

plentifully powred upon
her.

Therefore to conclude,
Happy was (yea, and still is)
the *Mother* of such a *Daughter*.
Happy the *Husband* in
such a *Wife*, and happy *children*
of such a *Mother*, who
hath laid up many *prayers*,
better than *portions* for
them. And happy were
all her *acquaintance* in such
a *friend*, And yet more happy
they and wee in following
her heavenly steps. But
most happy she, that led so
holy and heavenly a life.
Because *blessed are the dead*
which die in the Lord, even so
saieth the spirit, that they may
rest from their labors, and their
works follow them, Rev. 14. 13.

FINIS.

2/

of Thomas
Power
Theatre in Coventry

Imprimatur.

Thomas Weekes.



